

Light of Truth

AN EXPONENT OF THE NEW PHILOSOPHY OF LIFE, HERE AND HEREAFTER.

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The Financial Question is the Important one in Spiritual Philosophy.

E. W. GOULD.

This will seem, perhaps, at first glance, a rash statement, and unwarranted by the facts. But with your indulgence I trust I can make the declaration good to all Spiritualists who comprehend the situation. All recognize the rapid growth of the order in the last forty years. This has been largely confined to the principal cities, and large towns, where conferences could be had, and accommodations obtained for lectures, seances, etc. As a result many converts have been made from among that class of citizens who could not affiliate with the Churches, and were waiting for something to present itself more consistent with their feelings than Infidelity, Materialism or any of the isms of the day.

From this class the ranks of Spiritualism have been largely recruited. Until a more recent period the Churches took no serious notice of the "insane cranky" claims of Spiritualists, and contended that the new phase would soon exhaust itself and pass into oblivion as all of its predecessors had done.

But the steady onward and upward march of forty-five years has begun to make such inroads upon its members and its teachings that many of the Churches have become alarmed and are resorting to many devices to retain their membership and increase their Sabbath schools, etc., by building new churches, modifying their creeds and articles of faith, and presenting many new attractions in the way of fine artistic music in their choirs and their Sabbath schools, Church picnics, etc. By the expenditure of a corresponding amount of money, Spiritualism and its teachings would soon present attractions to the multitudes far superior to what the Church is doing to-day.

Without chapels, churches, school houses, or assembly halls it can not be expected that spiritual teachings alone will present attractions to entirely overcome the combined efforts of the Church and its influences. And hence it must suffer in that direction, for the want of necessary means to provide accommodations and entertainments for those who are seeking the spiritual philosophy. But what is of far greater importance is the want of means to extend this beautiful philosophy into portions of the country where they are poorly supplied with any kind of moral or religious instruction, and yet know enough of the teachings of spiritual philosophy to be anxious to know more of it.

But distance and pecuniary conditions debar them from even an occasional message from those that have crossed to the "shining shore" from their midst. Here, then, is a field for missionary labor, with the harvest ready for the reapers, who are also in trim ready to enter the service as soon as the means is provided to pay them for their services. All must recognize these facts, and the question naturally arises, Can they be met and overcome? If so, how? If Spiritualists had the numbers and the wealth to draw from the Churches have, and from whom they annually draw hundreds of thousands of dollars to support foreign missions and kindred objects the question could easily be answered, and the difficulty overcome.

At the late spiritual camp-meeting at D. Leon Springs, Florida, steps were taken by representatives from various parts of the country there assembled to form a National Spiritual Organization, and one representative or delegate from every State and Territory in the Union was named to represent their State or Territory at any subsequent meeting that may be called by the executive committee.

I have not seen the proceedings, nor do I understand the plan proposed to effect the organization. But the parties present at that camp, as published in the papers, are of a character and standing in spiritual communities that will satisfy every one of their ability and disposition to do the practical thing. It is fair to presume they had an object in organizing a national society at that remote point, and in a sparsely settled community where but few Spiritualists reside.

I apprehend, however, that point was decided upon temporarily, and that later, a more central point will be selected, perhaps Washington, Pittsburg, Cincinnati, or Indianapolis for the home or headquarters. There may be policy in changing headquarters for a few years, and locating it at small remote places for a year or two at a time for the purpose of awakening an interest in the cause and enabling the few residents at such points to build up societies. However that may be the determination to organize a National Association is a step in the right direction and will be endorsed by all practical Spiritualists who understand the advantage of combined effort over what is possible by individuals where the question of education and moral reform is involved.

Articles of faith, of doctrine, or dogmas, are not contemplated in the organization, but for spiritual prosperity and advancement. The lack of success in former efforts to maintain a national organization is no argument why one at this later period, with greatly increased numbers and extended territory, added to former experience should not succeed. The objects to be accomplished are so numerous and have been pointed out so often it is not necessary to refer to them in this place. There seems but one thing now to overcome in order to accomplish this very desirable object, and that is concert of action.

It is necessary that harmony should prevail in carrying into successful operation all organizations, and especially one in which so many interests are involved, and those interests so widely separated. My attention has recently been called to a proposition coming from Washington, D. C., involving this subject of a national organization. I am glad to know the subject is receiving due consideration from all parts of the country. But it would prove a misfortune I apprehend to attempt two national associations for the same general purposes. As all other societies or spiritual organizations may, or ought, perhaps, to become auxiliary to the one at some later period.

I trust the well known reputation of those convened at De Leon will be a guarantee sufficient to insure our Washington friends that with their co-operation a strong harmonious and useful organization may result in the near future, and all antagonism avoided. But in corroboration of my first position, that it is the financial question principally that Spiritualists have to overcome. I may say that a well-organized national association will do much to relieve the embarrass-

ment often arising through a lack of means, especially missionary work in the South and West, where the great fields of labor are appealing for assistance.

A great reform is necessary in the present mode of procuring mediums and lecturers, particularly in the more distant and sparsely settled portions of the country. Even here in St. Louis it costs us more oftentimes to pay the traveling expenses of our teachers than it does their salaries. This applies, of course, to more distant points, in proportion, and the expense is soon so much increased that no reliable or satisfactory teachers can be secured for those points. Through a national organization this great evil may be overcome or greatly mitigated.

While Spiritualists are not orthodox they are not so heterodox that they may not adopt with profit long and well-tried systems of contemporary sects and organizations. Our Methodist friends' system of furnishing teachers, colporters, etc., may be suggestive to us in formulating practical modes of disseminating spiritual truths. Another strong argument in favor of a national organization must not be overlooked. That is, the legal question. Several State legislatures have recently attempted the enactment of laws, which, if passed, are intended and will abridge the rights of Spiritualists fatally. This is a device of the enemy to check free thought and spiritual development, which can be more effectively quieted through the influence and watchful care of a national organization than in any other way. But enough on that subject. The committee that has it in charge will undoubtedly present the matter in such a comprehensive form that no further arguments will be necessary.

It is sometimes suggested by Spiritualists that we are not advancing in spiritual knowledge as rapidly as we ought—that our spirit friends are withholding from us what is needful for our development, etc. The greater probability is that we are already in possession of more than we are making the best use of—that we are neglecting to confer upon others that of which we have received in abundance. Until we broaden our views, extend our sympathies, and increase our activity in works of love and benevolence, we need not expect a day of Pentecost soon. As an important factor—as an auxiliary in this work of love and philanthropy the use of money cuts an important figure. And as I affirmed in the outset, the financial question is the important one in the promulgation of spiritual philosophy. This fact appeals forcibly to the few wealthy Spiritualists we have in our ranks. And to those less able to contribute money can, with books, papers, kind words, and acts of benevolence do much towards promoting the great cause in which we are enlisted.

When we have built for ourselves churches, chapels, school-houses, and educational institutions, and contributed all in our power to extend like advantages to the destitute, our spirit friends stand ever ready through the beneficence of the heavenly father to confer upon us all merited blessings.

FREE-THOUGHT vs. CHRISTIANITY.

(To the Editor of the LIGHT OF TRUTH.)

A very interesting debate between Rev. J. De Buchananne M. D., Ph. D., (Spiritualist) and Rev. P. W. Shick (Christian) has just been held at Manmouth, Kansas, upon the following propositions:

1st. Science and philosophy prove the Bible to be utterly wrong and misleading, and the influence of its teachings, if inspired, is immoral and degrading.

2d. Jesus Christ, the so-called founder of Christianity never existed, but is a mythical character created in the mind of Eusebius and the Church fathers.

3d. The Church of Jesus Christ was founded upon fraud by men noted for evil; its teachings have always tended to enslave the masses to a privileged few.

4th. To free the people from the domination and influence of the Church of Christ and its teachings is one of the great needs of the day.

The above propositions were canvassed by Dr. De Buchananne affirming, and Rev. P. W. Shick negating. Four thirty minute speeches were devoted to the consideration of each proposition by each speaker—each alternating with the other. The moderators selected were Prof. J. M. Allen and Rev. Th. H. Popplewell.

A spirit of mutual respect and fraternal regard as well as general good feeling characterized the entire discussion—the Rev. P. W. Shick declaring repeatedly that Dr. De Buchananne was without exception the most gentlemanly and scholarly debator he had ever met in the fifty three debates that he claimed to have held upon religious subjects, and that he was truly proud to be called in discussion with so worthy and learned a gentleman.

The affirmative brought, as evidence of his assertions and in support of his position, quotations from the most eminent scholars of Europe and America—the validity of which evidence his opponent in each instance cheerfully conceded; and although he (Rev. Shick) labored hard to disprove the doctor's arguments on the above propositions, it was plain to all impartial and fair-minded critics that not one of the affirmations was successfully refuted, but that each attempt at the same only proved the statements more forcibly and confirmed his position more fully in the minds of the people. The doctor eulogized the system of ethics upon which the Christian religion is based as being identical with the ethics of Confucius, Buddha, Zoroaster, and Mann. He attacked the general orthodox teaching that the Bible is inspired, is the original and only word of God and therefore binding in its teachings upon the mind and conscience of humanity; and fortified his position by exhaustive quotations from the Bible itself and from the theologians and historians of all ages.

He also proved the Bible erroneous by copious quotations from the book itself, showing it to be scientifically, philosophically and morally incorrect, inharmonious, contradictory, and morally debasing.

The second proposition that Christ was a mythical character was seemingly abundantly proven by quotations from standard orthodox authorities and by showing the absence of all contemporaneous historical mention of him. It was also apparently proven that Apollonius of Tyana (who had traveled in India) was the real personage upon whose life and teachings was built the ideal character of Christ; and the ethical and moral teachings ascribed to Christ were really taught by Buddha six hundred years before.

The last two propositions were merged into one and were so easily proven by the general history of civilization since the Church was founded that it needs no extended report.

The debate was listened to throughout by large and very attentive audiences, and many of the misty problems of history and religion were clearly elucidated and made plain to the inquiring public.

J. MADISON ALLEN.
M. THERESA ALLEN.

A Letter from M. H. Prince.

(To the Editor of the LIGHT OF TRUTH.)

After a long silence and traversing over three thousand miles of railroad—from Manhattan Island to Pike's Peak—I will, with your permission, unfold my woeful narrative, which may serve to be useful information to others similarly situated. But before entering on my narration I would preface this with the remark that the publicity of this letter will serve for the numerous promises I have made to the many friends we met. I said they would hear from us, and at the same time I would, in the name of my wife and self, return our sincere thanks for courtesies and hospitality received in every place we remained long enough to form an acquaintance.

Ere taking our departure from Washington, D. C., a medium, Mrs. McDonald, said to us while in a trance: "You are going on a long journey, but you are not going to remain." The sequel proves too truly her prophecy, and has been often repeated by me. When we took leave of our friends in New York we told them that it would be two years at the earliest ere we would visit them again, for as the physicians whom we consulted, informed us that two years would be required to perfect a cure, declaring that my wife's lungs were affected.

As we had to pass through Chicago we determined to let the World's Fair take us in, and it did. Though it is the most stupendous, colossal wonder of the nineteenth century, and a bright diadem in the escutcheon of our national glory. I say to those who contemplate taking in the World's Fair to give up that idea, for it is a delusion, and so you will conclude after one week trying to do so, as we did. So much has been published regarding the greatest exhibition the world has known that I will not make any attempt at description further than recommend the Main Plaisance, as I think it is termed, as one of the greatest attractions, and especially Cairo in Egypt, a *fac simile* of one of its streets, with its burden-bearing camels, and Moors guiding them, together with all of its numerous industries, as one would see were they actually in that ancient city. To those who have read about Cairo in Egypt, a visit to that portion of the World's Fair will compensate them for all the trials, fatigue, and expense attending the journey. But, my friends, remember, your pocketbook, don't leave it behind, and see that it is well stuffed with greenbacks, for you will need them, and rather than leave your comfortable homes, with just a meager sum, take my advice, remain at your homes and read about it. A word to the wise is sufficient.

Now for the sequel to my woeful narrative. After reaching Colorado Springs, Colo., which is over a mile skyward, visiting Manitou, where we found the Kates' located in the restaurant and icecream business, paid a visit to the Garden of Gods (so termed, I suppose, from the hundreds of nature's formation in the shape of innumerable ideals in the immense rocks and boulders contained therein), we were told of a lovely place, called Green Mountain Falls, a quarter of a mile still nearer the ethereal.

But I thought it best to consult a physician ere we did take the journey, and it was well I did so; for on and after a careful diagnosis of my wife's case, he said to me, "Tis lucky that you did not go, for ten to one, you would not have brought your wife back alive, and the sooner you leave Colorado the better, for your wife's heart and not her lungs are affected. A dry atmosphere in New York and New Jersey would have been better than coming here."

Now was such information not most cheering after a twenty three hundred mile journey getting there? I would mention at this juncture that the physician in question is the pioneer doctor of the City of Colorado Springs, and a Spiritualist, of whom we can feel proud, who, with his charming wife, have dispensed hospitality unbounded for a quarter of a century on this same lovely garden spot. Colorado Springs holds spiritual services each Sunday evening, Mrs. Kates, of Manitou, serving them as lecturer and platform test medium. I shall reiterate an impromptu acrostic which I wrote for Mr. and Mrs. Dr. Kimball, of Colorado Springs, who are the good people I referred to. Of course, there was no other alternative than to retrace our journey back. So we intended passing a time in Chicago and let the World's Fair take us in once more. But the weather was so extremely warm that we came to Burlington, Wis., a region abounding with lakes and magnificent woods; and only two and one half hours ride from Chicago. We are comfortably ensconced at Mrs. M. Moore's resort, on Brown's Lake, one and a half miles from Burlington, where I advise all those coming to Chicago, and wishing to enjoy an Elysium of quiet and repose, to go and pass a time, for they will find all that can make life worth the living, and quite inexpensive. Now I conclude with the acrostic referred to, and wish you all a fond adieu:

GRATITUDE'S TRIBUTE.

Ere we depart from Rockies' peaks
Called hence and ere we go,
Kind souls friends we do consign
In care of Indians' Manitou
May all good spirits bide by them
Be ever by their side
And we thus our gratitude express
Love that we can not hide from
Loved mortals good and tried.

M. H. PRINCE.

A PSYCHIC PHENOMENON.

Dr. B. O. Flower, editor of the *Arena*, relates the following experience in the *Psychical Review* he had with a medium who was a stranger to him:

"The psychic said: 'There is a spirit here who gives the name of Mollie G., and who is anxious to send a message to her loved ones. They live in the West. I am taken into a church—into the choir. I am singing. Suddenly all becomes dim. I am carried home. A physician is sent for from a distance, but I pass out.'"

"These words were spoken in a peculiar manner as one might speak whose eyes and whose attention were fastened

upon a distant object, but who was being plied with questions. Suddenly the psychic changed his tone, exclaiming: 'This young lady suffered greatly from congestion at the base of the brain. She was taken sick in the choir of a church in the West. She wishes her parents and husband to know that she is alive, and does not want them to grieve for her,' (giving the name). He asked if anyone recognized the name. No one spoke. He then added: 'She says there is someone present who knew her quite well.' Still no one spoke. Then after a pause the psychic slowly pronounced the whole name. The moment the second name was given, I recognized the facts in a general way, although it was not until later that I found that the details were correct.

"The facts in the case were as follows: The young lady in question was a cousin of a sister-in-law of mine, and had visited Boston as a guest of my brother, a few years before. During her visit I had become very well acquainted with her, but after leaving for her western home she had passed out of my life. She had married a man by the name of G., and some time subsequent had been attacked in church as described by the psychic. She had been conveyed to her home, where medical aid was summoned from a neighboring city, but to no purpose. She died in a few days. The details of this sickness were unknown to me; and while I had heard of her marrying a Mr. G., it had entirely slipped my memory, so that not until her maiden name was given did it flash across my mind that the message was intended for me."

"Psychic Ether."

There is a psychic ether, related to thought, as the luminiferous ether is to light. This may be regarded as the thought atmosphere of the universe. A thinking being in this atmosphere is a pulsating center of thought-waves, as a luminous body is of light. There is a state of mind and body known as sensitive, or impressible, in which it receives impression from other minds. * * * Sensitiveness explains the true philosophy of prayer. Mesmerism, trance, clairvoyance, mind reading, dreams, thought-transference, etc., are correlated to and explained by means of this psychic ether. These phenomena lead up to the consideration of immortality. Body and spirit are originated and sustained together, and death is their final separation. The problem of an immortal future, beginning in time, is solved by the resolution of forces at first acting in straight lines, through spirals reaching circles which, returning within themselves, become individualized and self-sustaining. Spiritual beings must originate and be sustained by laws as fixed and unchanging as those which govern the physical world.

The above is an extract from Hudson Tuttle's great work on "Psychic Science, or Studies in the Outlying Fields of Psychic Science." The book contains seventeen chapters on various subjects appertaining to our science, and is regarded as a standard work on Spiritualism. See price-list, seventh page.

ATTEN FOR THE LIGHT OF TRUTH.

Spiritualism and the Bible.

W. F. HEATH.

Of course there are Spiritualists and Spiritualists. I speak for but one. It does not look reasonable to me that if the teachings of Spiritualism embrace truth, that this great truth could have remained unknown till well into the present century. The Bible says it did not, and gives abundant proof of the fundamental truths as taught from our rostrums to-day. On the other hand it seems to me that any careful reader and deep thinker would discard the testimony of the Scriptures in regard to the so-called miracles, if none of them could be worked in the days when the book states positively that they shall be. The truths of the Bible and the truths of our philosophy must harmonize, and are there not countless numbers, who from prejudice and environment, from a blind worship of a book, are so hemmed in that they can be led to the truth only by the light of the Bible? No others understand the effect of "conditions" as well as Spiritualists, and it puzzles me to know why we are so loth to lead a brother to the light when it becomes absolutely necessary for us to direct our steps in the round-about path which they are accustomed to travel. Does not the Bible contain enough of Spiritualism, if properly presented, to lead even its most devout worshippers to the light of truth?

Constantine.

This great Roman emperor was also forced by the power of truth to return to earth and deliver a message through Mr. Robert's, medium. He said:

"It is not a pleasant duty to communicate with you, nor would I perform it, had not a band of spirits fettered me with truth. A spirit dislikes to destroy his own fame, or the name he left behind him on earth. But since I am compelled to speak, I will say, I possessed a valuable library. When I became a Christian I destroyed it. I was a fanatic, and was governed and influenced by fanatics. The four gospels were originally Buddhist, and were written in an ecstatic state by Deva Bodhisatva. They were mingled with Platonism by Potamon. This is the true account of the Christian New Testament; and the day will come when it will be openly acknowledged, for the evidence of it will be so great that through some medium the original Buddhist gospels, which are extant to-day, in spite of all the interpolating and destroying, will be discovered in India. I curse my fate, and I cursed those spirits who forced me to tell the truth; for I am so constituted, that even after these long years in spirit life, I would rather lie than tell the truth. (This is what he made of himself in earth life.) I was known as Constantine the Great—the little and nothing here."

The work containing this and much more of that order known as "Antiquity Unveiled," is for sale at this office. Price \$1.50, postage 12 cents.

At the annual synod of the diocese of Denver, held August 14th, Bishop Matz presiding, a resolution was passed approving the bishop's school policy. Inasmuch as Monsignor Sattoli only a month ago condemned the school policy of Bishop Matz in denying the sacrament to children who attended public schools, this resolution is a virtual condemnation of the action of the apostolic delegate. The priests who refused to sign the resolution were forced to answer to the roll call and vote *aye* or *may* in open synod.

OUR CONTRIBUTORS.

Written for the LIGHT OF TRUTH.

THE GOSPEL OF THE SOUL'S AFFINITIES.

JOHN B. RUTHERFORD, BAKER BY THE SEA.

As oxygen is necessary to the health of the body, so is light from the Spiritual Sun necessary for the health of the soul. The divine atmosphere, or God's love, sweeps wherever souls are genial to its breath. Thought is thus ever vibrating from the supreme, and is received by all in the measure they are open to spiritual influx. The mind like the ocean is therefore never at rest. It has its ebb and flow. Its waves, in accordance with its predominating love, roll on through universal space,—above, below, yes even through the spiritual realms.

Thought (says Professor Houston) is accompanied by molecular vibrations in the gray matter of the brain, and these brain vibrations, like everything else, are immersed in and interpenetrated by ether; this being so, their vibrations must set up wave-motions in the ether, and these must spread out from the brain in all directions. Farther, these brain waves, or thought waves, being thus sent out into space, will produce phenomena, and, reasoning by analogy, we may expect that—as in the case of sound waves—sympathetic vibrations will be set up in bodies similar to that which generates the waves, if those bodies are tuned to respond. And again, reasoning by analogy, we may expect—as in electric resonance—that such oscillations would be set up as are found when electric waves are sent out and, meeting a circuit in consonance with them, set up, in that circuit, oscillations like their own.

Years ago, before ever reading Professor Houston's views, I advocated precisely the same doctrine, and some readers will recollect that I have already put forth my conceptions as to the peculiarity or character of the waves in connection with various mental states. Dr. Hands, I find, also holds similar opinions. He says: "We are compelled to acknowledge that certain emanating undulations from the sensorium can generate different series of thoughts, and that the trembling organization, or parts of it, can, by plunging or throwing off distinct or particular pulsatory waves, inoculate or produce like vibrations in another person's brain, waking up in it identical thoughts, following by like feelings, and often in this way, perhaps, capable of inciting, through sympathy, like enactments of deeds and pursuits."

Although it is perfectly true that disembodied minds can control mediums, it is equally true that mediums embrace and translate thought that comes in contact with them from individuals in their presence. An interesting case of a "communication" of a purely mundane origin is given by Mr. Coates in his little work—"How to Thought-Read." At a seance he attended in Liverpool there were several "controls" one of whom professed to be a man, who the day before had been fatally injured in a steamer, which lay in the dock. The "spirit" described how he was hurt, and stated that he was carried to the hospital where he "passed on." It appears that Mr. Coates was on board the vessel when this man happened with the accident, and saw him lying senseless and bleeding. Mr. Coates tells us he did not doubt the "spirit," and thought that at last he had obtained a test of "spirit identity." The whole scene was deeply impressed on his mind. Imagine, however, his astonishment when four months subsequently he met the real Simon Pure in the flesh. "It was not," says Mr. Coates, "till I saw the man, and conversed with him, that my so-called test of spirit identity resolved itself into so much thought or mind reading, so that, even presuming the medium or sensitive was controlled by a 'spirit,' there can be no doubt the source of the spirit's information was purely mundane." On one occasion when at Shields I was told by a gentleman that after a seance he was accompanying the trance medium home, and on the way they met a man who was staggering drunk. The medium at once manifested identical symptoms, and was got home suffering severely under a "drunken control." There the mind—through the exhaustion of the nerve forces in seancing—was taken captive, psychologized or "possessed."

My object, however, is not to discuss "mediumism" but the radiations of the soul. The mineral, vegetable and animal has each its peculiar emanation. The magnetism of the brain of the beast never rises above the earth on which it treads. There is an infinite difference between the mind of man, which is immortal, and the mind of the brute, which perishes. What is the difference? I believe it lies simply in the power of thought—thought under the control of the will and moral, joined to the reasoning faculties. This region of powers constitutes the perfect arch in the human brain, and stamps the spiritual principle with the seal of absolute permanence.

"The inner life of the animal is homogeneous and simple; and this life is also the animation of its senses; the brute, therefore, has but one principle within and without, vital and sensuous. Wherefore, the animal can think and feel and act in its natural state only by means of a definite and limited consciousness. This brute consciousness is so definite, limited, and finite that, when not misled by man, it can not but be an infallible instinct. The thoughts of the brightest intellectual animals—the elephant, the dog, and the horse—are of self as the centre of successive and definite sensations."

Man's inner spirit consciousness, on the contrary, is unfocused—is a compound essence, and is very different at the centre from that life which he feels within the senses. Therefore the thoughts of the thinking man are from two very different sources; one is spiritual, or from the fountain of principles; the other is sensual, or from the vital grounds of sensations in common with the brute, but without the animal's infallibility, because man is constructed for unlimited development." (*Great Harmonia*, A. J. Davis)

It is clear to me that those people who write about the "immortality of animals" do so from mere sentiment, and not from a consideration of the principles of soul organization.

The pre eminent distinction of man is, then, the power of his thought and his capacity to radiate this through all space. There can be no individual property in thoughts—no patient—for the same thoughts may be striking through many minds at the same moment. Through the magnetic waves we inspire each other. For instance, in an assembly one mind will pass the emotion to another, and that one to another, and it will so continue to act through all, or over all, and again back through all, forming a complete web, uniting all in one whole; so that in a crowd, each individual will be momentarily receiving from one and conducting to another. At each pulsation the emotion is struck through one organism into its nearest affinity, and again passed on.

It is in this way that impressions, sensations, and emotions are conveyed from mind to mind. Diseases, too, in this order may be transmitted.

Affinities, even as strangers in a crowd, will understand each other at once. The sensualist will recognize his own, while the elevated will readily know his affinity or, if mistaken, an uneasiness of the nervous sensations will turn or repel him. The same laws of moral affinities rule in the spiritual spheres or heavens. All things in nature, within and without, form one whole. Each individual—as already held—is surrounded by a permeated, radiated sphere of his own. This is impulsive, and as it comes in contact with the

sphere of others, it is either positive or negative in its action attractive or repellent, according to affinity. When true affinities near each other, both radiated spheres blend in one. The spiritualized emanations from good affinities strengthen and sustain; while evil vibrations disturb and oppose.

Parity and spiritual aspiration constitute the true polarity of the soul. To be a true "medium" for influx, man must be in harmony with the celestial current from its source. This is better than "second hand" influence, through "spirits." I believe that a foul thought sensation, or emotion can strike at, but not obtain lodgment in, those above their own moral plane. Pure minds repel evil thought emanations, but still feel unpleasant sensations. And when one addresses earnestly aspiring people, their reaction is agreeable and helpful. The mind is then not exhausted, but the "truth attracting affections" are vivified. It must, however, never be forgotten that transitory elements never fail to mix themselves with the purest inspirations.

Truth may be symbolized as a perfect sphere, uniting two opposite polarities—positive and negative. Religions usually have one of these poles, but generally in an imperfect degree. We anticipate the coming religion will be both masculine and feminine—philosophic and spiritual—but each "pole" more fully developed than has yet been witnessed. This ultimate religion will also bring about the true marriage of souls in the blending of the right affinities and temperaments. This is highly important, not only for the production of an ideal humanity, but also for the generation and reception of truth. The attraction for truth of the man who is truly mated is doubled, so also that of the woman. We can never therefore have perfect truth finders, seers, and prophets until the ideal marriage is realized. Mr. Carlyle Petersilea eloquently teaches that spirits can not ascend to the angel sphere until they have found their "other halves." He holds that, before earth life, male and female were primarily one, and that the two harmonic notes must again find each other. A similar view is held by Mr. F. Marion Crawford in his "Zoroaster," a work of great genius. It is the most magnificent spiritual production of fiction I have perused. Zoroaster, the prophet, with one arm around his "anoin'e", looking eastward says:— "Listen, my beloved, and I, who love you, will tell you what love is. In the far-off dawn of the soul life, in the ethereal distance of the outer firmament, in the mist of the star dust, our spirits were quickened with the spirit of God, and found one another, and met. Before earth was for us, we were one—even as we shall be when there is no time for us any more. Then Ahura Mazda, the all-wise God, took our two souls from among the stars, and set them in the earth clothed for a time with mortal bodies. But we know each other, that we were together from the first, although these earthly things obscure our immortal vision, and we see each other less clearly. Yet is our love none the less—rather, it seems every day greater, for our bodies can feel joy and sorrow, even as our spirits do; so that I am able to suffer for you, in which I rejoice, and I would that I might be chosen to lay down my life for you, that you might know how I love you; for often you doubt me, and sometimes you doubt yourself. There should be no doubt in love. Love is from the first, and will be to the end, and beyond the end; love is so eternal, so great, so whole, that this mortal life of ours is but as a tiny instant, a moment of pausing in our journey from one star-world to another, along the endless paths of heavenly glory we shall tread together—it is nothing this worldly life of ours. Before it shall seem long that we have loved, this earth we stand on, these things we touch, these bodies of ours that we think so strong and fair, will be forgotten, and dissolved into their elements in the trackless and undiscoverable waste of past mortality, while we ourselves are ever young, and ever fair, and for ever living in our immortal love."

Our modern worldings do not in their loves rise to this height of ideal excellence and poetic fervor. And though the spiritual union is seldom attained to, it is astonishing how our married couples manage to jog on together.

It has often been asked if a science of marriage does not exist. Some phenologists have attempted a good deal, but their stuff is mainly clapp-trapp. Mr. A. J. Davis, in the fourth volume of his "Great Harmonia," laid down clearly the doctrine of the temperaments, and speculated on what combinations would create the "harmonial marriage"; but the whole affair is so complex that our young people had better rely on their instincts and intuitions. But the wrong living in the world is a greater evil than the inharmonious marriages. If our conduct is reformed, our marriages will become less mercenary and selfish.

"A mark in every face I meet—
Marks of weakness, marks of woe.
In every cry of every man,
In every infan's cry of fear,
In every voice, in every ban,
The mind-forged manacles I hear."

The problem to be solved is, the perfect redemption and recovery of man. His physical deliverance; all disease abolished, and the organism—under the scientific means of grace—to be completely whole. Deliverance socially; all industrial relationships to be on perfect love and justice, and the disorders, the inequalities, the wretchedness, the squalor, and the vices that now burn at the heart and desolate the body of humanity, the toils that are consuming it, to be taken away, and man's existence itself made one great unbroken anthem and a psalm. Some day there shall be in all society, not one ill-assorted or unworthy union, miscalled, in profanation of that holy name, marriage, not one instance of an infelicity of birth, not a case of unrestful, sorrowing, or sinning soul. All this will come as power is evolved from within. External influence can do much, but not all. "Not all the sunshine and rain and air in the universe will ever of themselves clothe a tree with leaves: without the responsive action of the sap within, the tree will remain barren and unsightly, a blot upon the fairest landscape."

Let us all then live the intellectual and moral life, inhale the infinite through every pore, and endeavor to realize the beautiful and to attain the perfect.

The External Universe.

The telescope reveals millions upon millions of suns and spheres, each of which seems almost like a universe in vastness and power, and yet the whole constitutes one minute corner of infinitude. We think our sun is large, being equal in size to 1,280,000 worlds like our own, but the nearest fixed star, called Sirius or the Dog Star, has been computed by some astronomers to be equal to 5,000 suns like our own.

The Milky Way, to which our solar system belongs, is only one among thousands of clusters of stars, and yet this alone found to contain millions of burning suns which we called fixed stars. The spectroscopic reveals the fact to us that the substance of these suns is much the same as that of our sun, just as it also shows that the elements of the different planets are quite similar to those of our earth.

We know that the great law of gravitation holds all worlds and systems of worlds bound together with the same omnipotent chains. This demonstrates the unity of the universe, and must lead us to believe that every fixed star is the centre of a magnificent system of inhabited worlds like our sun. What, then, must be the greatness, wisdom, and power of that Being who fills, vivifies, and controls the whole?

Such thoughts fill the whole of Dr. Babbitt's great book on "Religion." See book-list, seventh page.

MEDIUMISTIC PHENOMENA.

One of the first and most powerful mediums for physical manifestations, movements of objects, etc., I ever met was a young woman about eighteen years old, in rather delicate health, and of a spare frail physique, named Susan Grimshaw, the daughter of intelligent and worthy people residing in Milwaukee, Wis. The table tipplings and movements in the presence of this young woman were powerful, and presented evidence of a power and intelligence far beyond her own strength, and outside of herself. At a seance in my well-lighted parlor, and in the presence of six witnesses, after the usual sittings for tipplings, the spirits were asked if they could move the table while I was seated upon it, which was done. Finding the power was quite strong the medium's brother was also requested to sit upon the table. Our united weight was over three hundred pounds. The frail girl placed the tips of her fingers upon the table, and without any apparent pressure or exertion on her part, the table with us upon it was moved easily around the room in any desired direction; and finally, despite our efforts to prevent it, we were thrown from the table upon the floor.

While in charge of the spiritual meetings in Milwaukee I made several engagements with a young speaker, since then become well known as one of the foremost among our lecturers, Mrs. Helen L. Palmer, nee Wiltse, wife of the postmaster of Portland, Maine, and her services were greatly in demand for the exercise of her remarkably clairvoyant powers. One illustration of the power to discern objects without the aid of human sight was illustrated in this wise. Pads would be placed over the medium's eyes and securely bound thereupon with handkerchiefs, leaving no possibility of her being able to open or use her eyes. The persons present would then place their watches in her lap—not knowing the time themselves—after which she would take them, one by one, and pass them to their proper owners, giving the exact second of time indicated by them without a failure, and the variation in several watches would sometimes be of several minutes. The fact that some of the watches had hunting cases which were not opened until after the time was announced, did not interfere with the accuracy of the clairvoyant sight.

May first experience with Charles H. Foster will show the absurdity of the fakirs' tricks. I called upon Mr. Foster for a sitting. He answered the door bell. It was our first meeting. He ushered me into his seance-room, and proceeded to give me many remarkable tests of his powers. Among others he said: "Your aunt is here and will give her name upon my arm." Pushing up his sleeve he made a few downward passes over his fair fat arm, and I saw red lines begin to rise, resembling the effects of a sharp blow with a lash upon the skin. Very shortly the marks assumed the forms of written letters about an inch in height, forming the name of "Lois," the name of an aunt who had recently passed to spirit life, which fact I was not aware of at that time. The name remained plainly in sight for a few moments, then faded away, leaving no traces upon the arm.

I first met Dr. Henry Slade in August, 1870, ten days subsequent to the demise of my wife. I was a stranger to the medium; and in response to my request he washed and dried the slate, which did not entirely escape my sight during the seance. Holding the slate, upon which was a crumb of pencil, pressed against the under side of the leaf of the table with his left hand, the thumb of which rested upon the table, with his right hand he clasped both of my hands which rested upon the table, and almost immediately sounds of writing were heard. When withdrawn, the crumb of pencil rested upon the last letter of the initials, and I found upon the slate, six by nine inches in size, a communication (filling nineteen lines, containing one hundred and nineteen words), characteristic of my wife, and signed with her initials. In the communication she mentioned meeting "John," a mutual friend who died in Italy only a few months previous. It is hardly reasonable to think the slate could have been previously prepared for the unexpected visit of a stranger, nor was there another slate in the room to be exchanged for the one cleaned in my presence.

Such are a few of the experiences with mediums related by Albert Morton in his interesting work entitled "Psychic Studies." See book-list, seventh page.

AN INTERESTING PSYCHICAL CASE.

B. O. FLOWER.

I had investigated psychical phenomena, as occasion presented, for twelve years, giving my attention to all phases of the extra-normal appearances which have come under my notice, from hypnotism to spiritualistic manifestations; and while in my investigation of the latter phenomena, in common with most persons who have delved into the psychic mysteries. I have been compelled to wade through sloughs of fraud and deception, as well as much which might be termed auto-hypnotism or unconscious self-hypnotism, I have yet had many experiences of a most striking character.

One evening I was induced, by a friend who had received a communication of the most striking nature, to go to the seance of a well-known psychic. After the seance opened, I witnessed several impersonations, which seemed satisfactory to the persons to whom they were addressed; but as all present were total strangers to me, I was, of course, unable to judge of the value of the messages. Finally the psychic said: "There is a spirit present who passed out with consumption. She comes to you. She says Charlie is very sick." Touching the base of his brain, the psychic said further: "Oh, my God, what pain there. He came near passing out this afternoon, and is quite ill to-night. He is a man of full habit. He is not at home. He has gone upon a journey, and you will find what I have said to be true. The spirit was very near in earth life to the person she calls Charlie. I should say she was his wife, yes, she was his wife. She says she comes to warn him. He must not overtax his brain, and he must be more careful of his nervous system. There is some danger of paralysis. The spirit gives the name of Ella, and says she is especially interested in Charlie's condition."

"When shall I hear about his condition?" I asked.

"To-morrow morning," came the quick reply.

These are the facts, condensed from notes I made at the time. As to the partial accuracy of the statements, there could be no doubt; for example: first, the gentlemen referred to had left for the West the previous week; second, he was a person corresponding to the description given; third, the name given by the psychic, as being the name of the spirit communicating, was the name of the gentleman's wife, who had died of consumption before he had moved from the West to Boston; fourth, and most curious of all, the name "Charlie" was the appellation always used by his wife and her family, when speaking of this gentleman, although that was not his first name, and so far as I know, all friends, except his wife's family, who were sufficiently familiar with him to call him by a given name, used his first name.

These facts, while interesting, might possibly have been transmitted from my brain as they were well known to me, although I knew the psychic was a stranger to both the gentleman in question and myself. Perhaps it would be proper here to state that I was intimately connected with the gentleman in business relations.

The next day I received a despatch from a western city saying that the gentleman in question, on the previous afternoon, had had a rush of blood to the head, and for a time his friends thought he would die, but he was much improved. Later I received a letter, written by himself, describing his illness in detail, and speaking of the intense pain he suffered at the base of the brain. He also added that he had experienced a pricking sensation and a numbness in his limbs since the attack, and felt somewhat afraid that he might have a stroke of paralysis, thus confirming four distinct statements made by the psychic. First, he had had the sudden and dangerous attack of illness a few hours before I was informed of it by the psychic; second, his friends present believed him to be dying; third, I heard the facts the next morning; fourth the paralytic symptoms mentioned were reported to me by the gentleman long before he had received any letter from me. Now, while the first group of facts might be explained on the hypothesis of mind-reading, those in the second were not only not known to anyone in Boston at the time the facts were given, but were not confirmed until several hours later. —*Psychical Review*.

(Written for the LIGHT OF TRUTH.)

PHENOMENAL EXPERIENCES.

DR. W. JORDAN.

March 17, 1893, I reached my 74th mile post. Whether I shall reach my 75th is a question I can not solve. I allude, of course, to mortal life, as I am certain of man's continued existence, and have been for forty years or more, through the agency of spiritual philosophy. Before the holidays I went to Battle Creek, Mich., to visit a daughter, some grandchildren, and great-grandchildren. During my stay there I took a run over to Marcellus to visit Farmer Riley and enjoy a few of his materializing seances, which I had heard about. We had never met before, but I was so favorably impressed with his honesty that I remained long enough to attend five seances, all of which were very satisfactory, notwithstanding that Riley has a crowd of from ten to thirty sitters seven nights in the weeks, and seldom closing before two or three o'clock in the morning.

These people come from every quarter, from Chicago and west almost to the Rocky Mountains, and often booked for three or four weeks ahead. I would like to mention a few things that came to me most direct. On starting I took with me two slates 8x10 inches in size, which during a seance I placed in the cabinet with a lot more, a size or two smaller than mine. These were spread out on a bed in the so-called cabinet, a room with a drop curtain at the door, opening into the sitting-room. Mr. Riley sits in a low chair just inside the door and at one side of it, frequently with flowers in each hand to evade suspicion. When slate writing begins, there is a rattling of slates that sets one to thinking that ghosts are turning things upside down. The first time my slate was handed out through the curtain it contained the following: "No, we have a work for you; your mission is to give to your fellow men the science of life." Later on he wrote: "My brother, I want you to go out and call the erring ones to the truth. Let your banner float to the breeze, I will control you."

THOMAS PAINE.

Another message from a young man that I had treated in life when his case was hopeless, and tried to instruct in Spiritualism, notwithstanding his parents belonged to the soul sleeping Adventists. He wrote: "Oh! Dr. Jordan, many, many times have I been near you and spoke to you, but you heard me not." Signing his full name.

How unlooked for was this message from one in no way related, and of but slight acquaintance here at best. I am only account for this message by my mental desire to hear from him for the benefit of his mother and other surviving friends.

Later, when visiting Charles Watkins, the slate-writer, I asked this spirit if he would not like to give me a short communication that I could carry back to his mother and friends. Again I was the recipient of a message as follows: "Dear mother and all, I want you to know that I am not dead, buried in the cold ground, but am happy and know who it was that kissed me last."

FRANK E. LEWIS.

A few weeks later I pitched my tent at Vicksburg Camp. A day or two later young Barnes, a total stranger to me, tapped me on the arm asked if I knew a spirit by the name of Lewis. I said, "Certainly I do." Then, said Mr. Barnes: "Such a man has been following you around the grounds here for some time, and as he can't make you aware of it he comes to me and keeps saying, 'Lewis,' and wants me to call your attention to the fact." I was glad to know he had not forgotten me.

What a grand world this is to live in when we know life is continuous; that there is no death, and that those we treat kindly here do not forget us, but return to greet us and show their appreciation. What an incentive to do all we can to enlighten others, and to assist them on the way to progress. Excuse this digression. After obtaining one communication from my revered mother at Riley's, she wrote another as follows: "My Dear Son: I come with a mother's love to greet you from my peaceful home of rest. I am dwelling far away from your earth plane." Then an uncle came out of the cabinet to me fully materialized and shook my hand only, and then retired. A young man came out dressed in a full dress suit of black, with a white shirt bosom and collar, bringing a music box playing, the weight of which was about six or seven pounds, and placed it in the lap of a gentleman sitting near me. Mr. Benson, the cabinet manager, then materialized in full form, bringing a very large doll, probably two feet in length, when Riley's little girl, about five years old, walked up to him and took the doll in her arms. The spirit, Benson, lifted the little girl up, doll and all, held her a short time, and put her down again, whereupon he retired to the cabinet. Afterward he could be heard talking to the sitters or to those trying to manifest in the cabinet. Many forms came to the curtain and showed themselves plainly and distinctly, but did not come so as to be recognized. I was kindly treated by Mr. and Mrs. Riley, as well as by the children, for all of which they have my heartfelt thanks and best wishes.

A few words more and I close this hastily sketched report. Thomas Paine alludes to my mission, as above reported. Glad would I be to spend my few remaining days or years laboring for the good of all, as far as my strength will allow. I was ordained a minister by the Religio Philosophical Society of Chicago when S. S. Jones was living, and have lectured quite a little in the past. But as we were not organized to any marked extent at that time, and no proper quarters to apply for help or work, it was uphill business for a poor man to find open fields, open doors, and open purses to keep even efficient workers in harness. But while I am quite a medium for developing others, and also inspirational, I am not a public test medium.

"Should any, however, desire my services as a lecturer, and can keep me from personal expenses, or would like my services on funeral occasions, they can address me at Morley, Mecosta County, Michigan."

Mrs. Gladstone, wife of the premier, has led a singularly active and helpful life, and the story of her activities is set forth in *McClure's Magazine* for August, by one who has a full knowledge of the facts.

Spirit Message Department

OUR FREE CIRCLE.

Every Tuesday Afternoon.

At Douglass Hall, corner Walnut and Sixth Streets. Doors open at 2; seance begins at 2:30. No one admitted after services have begun. Questions to be answered from the room will be received upon these conditions: 1. They must be germane to Spiritualism. 2. Must contain one enquiry only. 3. All personalities must be avoided. 4. The name of the questioner must be attached.

Mrs. A. E. Kirby, Medium. Mrs. J. Cleo WRIGHT, Chairman.

In justice to both the spirits and medium we would be pleased to have our friends verify such messages as they may happen to recognize in these columns.

All communications concerning this department and questions from abroad must be addressed to C. C. Stewart, Editor, Room 7, 206 Race Street, Cincinnati, O.

REPORT OF SEANCE.

Tuesday Afternoon, August 1, 1893.

QUESTIONS AND ANSWERS.

QUES.—[Reader, Lakeport, Cal.] How do spirits reckon time.

ANS.—Spirits reckon time as the mortals do with whom they come into rapport, if you mean those who are around you and live with you, so-to-say. But if you also call those higher beings spirits, who are as much changed in their exalted state as mortals are in their first spiritual state, we must say they do not reckon time at all; for time, like space, has no existence for them. Where there is time there is decay and age. To overcome the latter one must naturally overcome the first. Time is a material product like space. Where there is time there is a beginning and an end. Eternity knows no time, as infinity knows no space. It has been said that man is a finite being, therefore he can not comprehend infinity. This is only relatively true. Spiritually considered he is as infinite as the universe, for there is no limit to his acquisition of knowledge—that which exists in infinity, which is synonymous with understanding the infinite. Time is to infinity what the soul is to the body—its life principle. Both are eternal, the human soul being a child of time or eternity. In connection with matter it is limited or restricted. Disconnected from the same it becomes free (in the angelic state, so-called,) and is enabled to come into rapport by thought, wish, or will, with any portion of space, so-called, while knowing naught of time, except as love or happiness. Love takes no note of time, even in the mortal. It is an index to the same on a grander scale, and which condition of happiness can only be reached through love for others—benevolent actions, charity, sympathy, etc. We must purchase our way into the angelic state, but must pay for it in the bonds of which it is constituted—love.

QUES.—[Student.] What is a sensitive?

ANS.—The truest sensitive yet known to man is the compass-needle, but there are some mortals already so sensitive as to be swayed by the least magnetic vibration issuing from the minds of mortals or spirits that can come into rapport with them. Such mortals are sufferers when harshly dealt with, but on the other hand, tractable in the hands of loving or rational-minded guardians or masters. Their disadvantage is in knowing too much of the misery around them; their advantage is in running ahead of their surroundings in spiritual and mental progress. A sensitive's life often answers for two of ordinary mortals. But a sensitive, also, is subjected to more than ordinary temptations. Every inspirational thought, wish, or desire; every emotion or impulse; every action of the human mind in connection with physical action, has more or less influence on the true sensitive as a tempter. Thus such a one requires more than ordinary will-power, mental force or character to overcome these temptations. But those who have good surroundings and can keep out of temptation should not complain, but make the best of their gift, while those who are unfavorably situated should strive to build character and rise above their conditions in that way. In the end the latter will be ahead of even the best who have been favorably situated, and will not regret that fate has dealt unkindly with them. Man's failures in earth life are his successes in spirit life. The humblest and most cruelly treated are, in most instances, the most exalted of spirits; for it is the trials of earth life that sharpen the mental forces and bring out the soul in its fullness of bloom, while ease and comfort allows no effort to be made in this respect, and is often a curse to the possessor. While poverty may lead to vice in many instances, riches lead to ten times as much. But money covers or hides a multitude of sins that even the best detectives of earth can never unearth. Covet not riches, therefore, as a protector to your sensitiveness. Character is a coin that passes current everywhere, and into the next life. Riches are buried with the body of the man. Do right for right's sake, and forbear. Every injustice or wrong borne with fortitude adds a volt or several to the unit of soul-force, and makes you that much stronger every time; and you will gradually find yourself rising above those whom you formally feared, or who considered themselves above you, materially, morally, or otherwise.

QUES.—[W. C.; Sedgwick, Mo.] Are there children born in the spirit realms?

ANS.—There is no spirit generation. If this were possible there would be no need of souls passing through matter for individualization or maturation. It is the same as placing the seed in the ground and bring forth fruits and flowers. A soul incarnate in a human body is undergoing the same ripening or perfecting process that the germ of the seed does through the stems and branches of a tree or bush. The tree *per se*, through casting off seed for its material perpetuation, never dies. The trunk with its limbs and leaves may go to decay, but it is just what the human body does. The ego—the life-principle—never decays or disintegrates. That has individualized itself by its passage through matter. The only difference between man and the tree is, that the latter becomes an angel tree at once, figuratively speaking, while the man—in rare instances—becomes an angel-man "in the twinkling of an eye." Men know too much. They remember and still love material or physical indulgences; or have so habituated themselves to them that they can not get rid of the remembrances of them, and consequently feel the desire to continue—mind being the motive power of all, causing sensation, mobility, and consciousness. Thus the advisability to accustom one's mind to pure or spiritual thinking—something above the selfish or sensual. Spirits on the sensual plane, feeling the desires of the physical man, would naturally conclude that they were a part of their present condition, and argue accordingly, or reason in consonance with their mental state. The mind may be the man in matter, but it will not hold good absolutely in spirit; for certain lines of thought are out of place here, in that they can not be carried out lawfully. A spirit may obsess a mortal to indulge an old passion, but it is not lawful or natural, in that he can not indulge it without an aid or agent. Thus it is best to ease down on all physical passions, or be moderate in their indulgence, in order to prepare for the true spiritual life when out of the body. Of course, age helps this along, but everybody does not live long enough to enjoy the peaceful condition of age, thus giving the spirit an opportunity to bring itself into harmony with its future sphere. Thus it is well for all, even while young, to practice abnegation to a moderate extent, so that when born into the higher life it will require no effort to turn the mind away from old associations and desires. But

as the old is overcome, new delights and indulgences are substituted—spiritual counterparts of the physical, and sensed or experienced psychometrically, or by simple rapport with spirits or objects, and sensed continuously, or as long as the rapport lasts. Such spirits, too, can enjoy what mortals enjoy, if they so desire, without obsession. The wish is sufficient to invite what is wanted, though, it may be inferred, that their tastes for the grosser or animalistic are beyond recovery in face of the higher and sweeter that have taken their places. The only things generated in the exalted state are new ideas, plans, reforms, and such things that may be of spiritual benefit to the human race at large.

QUES.—[Thinker, Lakeport, Cal.] Botanists say a weed is a plant out of place; is not a wrong a right out of place? i. e., human comparison is what makes a wrong?

ANS.—To begin, let us say that botanists are wrong to say a weed is a plant out of place. Ornithologists could as well say a grasshopper is a bird out of place. A weed may or may not be classed with plants. If out of place it may be because it interferes with some other plant, or is an eyesore to botanists. But as a product of nature it may be a plant in the right place—a sort of missing link to the floral kingdom. But this would not make a wrong a missing-link to a right, or a right out of place. It is true, human comparison sometimes makes a wrong—often where none exists. So does law. But a wrong *per se* is one thing, and a right another. Error is sometimes classed as wrong, when it is not, because not meant as such. Doing right according to human custom or fashion is often a wrong, though no wrong is intended. A wrong, therefore, can never be a right out of place; for when it is a right, it is always in place. But the questioner reasons well, for all that, and probably could argue himself in the right. But in the end it would be wrong in the cause—in spirit. Evil is also said to be undeveloped good. It is and it is not. Because cases can be found that appear so, and which often lead that way does not make it so in the absolute. So a case might be found to fit a theory in favor of the question above. But it would only be a relative point gained. The absolute is not found in that manner. Truth is unchangeable, therefore not subject to argument or debate. But through the latter we get to the truth when it is not yet attained. Its attainment makes further debate unnecessary; or when debate ceases truth is often near at hand. But one may take an individual delight in deviating from the truth for argument's sake. This is a *right* which none can dispute him, even if it is wrong in principle. Under these circumstances a wrong may be a right out of place.

QUES.—[Subscriber.] How can we interpret moral law?

ANS.—By the cause that is upon you; by your inclinations; by your feelings generally. If you commit a selfish act your conscience troubles you until the act has been neutralized by suffering or reparation, though the first-named often extends far beyond earth life. If you are doing wrong unwittingly you will feel in doubt or troubled in mind. Stop to reason on your action, and you may be led right by the same law or power or influence that warns you of error. If you are unaccountably discontent you are going toward sickness, either by your present mode of living or the work engaged in. Make some change, either in your diet, your home, or the manner of conducting your daily affairs. Sometimes an entire change of occupation is necessary. The moral law will guide you in this, too, if you so desire it, and can interpret its signs; i. e., feel the inclinations within you as sensitives feel conditions and auras. Aspiration is a great lever in human affairs; for it attracts the influence of this law to your aid. But the difficulty lies in sensing it. Some people are too wise in their own conceit to perceive it; others are too materialistic in their ideas and mode of living; others are too visionary or dense in mind to catch its meaning or sense its influence. Intuition comes to the aid of those who are charitable, generous, liberal, broad-minded, and without prejudice. By self-study, and noting closely the inclinations that move you to act, you will learn how to interpret the action of nature's law on yourself. Men often, in despair, run contrary to the law's best intention, because they can not understand it. Sometimes they have themselves to blame for this; at other times their surroundings may be uncongenial. But many do not understand the cause upon them, for the reason that their own spiritual counterpart or aura is perverted by past selfishness. Live right, and you will soon learn how to interpret moral or spiritual law.

SPIRIT MESSAGES.

Senator George Morrill.

Here comes a spirit who wishes to say, I want to tell you this is a happy day to me, when I can come and communicate with friends. It is no idle curiosity to me, but I love to come now, and I want all my dear ones (I do not hardly know how to express myself) to know that father is with them, and I have my Jettie, Jettie, my darling daughter. I want Charles Wasson, of Cleveland, Ohio, to know that I am with him, and I want my old friends and neighbors to know that Senator George Morrill, of Amesbury, Massachusetts, is not dead, but arisen.

John Hall.

From Quincy, Mass. I was an undertaker. I am happy, and hope all the rest are. I wish some one would respond to this. Love to friends.

Celia Leonard.

It is evening, but to us it appears as dawn, and could I but speak and express my spirit-soul and tell to those who are in the darkness of the glory of the higher life. But wait patiently. In God's appointed time he will remove all obstacles and lift you all out of the darkness. George's spirit mother is with him. Tell Uncle George and Uncle Dave and little Dave and Aunt Eliza that I am grateful, and so thankful to them for taking care of my darling baby. I am from Quincy, Mass.

John Desmond.

Good afternoon, dear Florence, God bless you, my darling. You ought to have been my dear little wife, and would have been had I lived. But by-and-by we shall meet in that land where there is no division. Hoping this will reach one who will answer to the *LIGHT OF TRUTH*, I remain to you as one who loves you above all others. I am from this city.

Yerman.

I greet thee, thou son of the morning. Thou hast passed through fire, water, and air, and thou hast done well. To the mountains of the Himalayas thou shalt go in 1894. Thou hast done well, my son. Helios has returned to us when the moon shall grow dark. A great reception awaits thee in the caverns. Thou hast done well. I have no faith in a changeable nature. I am done with promises made but not fulfilled. The neophyte who was to be is not worthy. I am done. Thou wilt understand all of this. I come to fulfill my promise at this place. I salute thee again, my son. This is for F. T. R.

Mollie Mollis.

Good afternoon, I am Mollie Mollis. The spirit world is a beautiful place; almost as pretty as Indian Old Town, used to be Ponabocot River, Maine. I was a hundred and ten years old when I passed to spirit life. Samuel Hyde knew me there.

Theodore Parker.

This is a new channel through which to voice my sentiments, but nevertheless a pleasant one, in that I find myself in a condition to reach minds heretofore out of my jurisdiction. While your paper is no more in its childhood it is yet a youth in the grand work in enlightening the world, but a vigorous one, and calculated to do much good. And to judge by the influences leading in this direction you have spiritual aid that is healthful, clean, just, and inviting to all classes of spirits. Your readers have a good paper, and should appreciate it. We shall do what we can to inspire its correspondents, contributors, and editors to meet your desires. Spiritualism is very much an individual philosophy, which reflects itself in the souls of its adherents according to their needs. Spirits, therefore, have many classes of minds to nourish; many to support as a mother her babe. If it were not for this blessed intercourse the world to day would be a lazaretto of sick souls. But the clouds parted in good time, and the spiritual darkness was illuminated by a glorious light that touched sensitive souls and healed them as mediums have done in past spiritual cycles. The time recorded as the beginning of the Christian era was also one of soul affliction. Spirits found among these longing ones sensitives, through whom they ministered to the suffering. One particularly was a shining light among the mediums. But as the time of his existence, and the records conflict, it is not yet positively known, even here, whom to credit the many wonders to that were performed in the early part of your present calendar reckoning. Most of the spirits of that time are scattered far and wide, perhaps not knowing or caring about the world's present state, or having no foothold by which they can do justice to their knowledge of things, and thus prefer to abide their time. It has been suggested that the development of mediumship among the Jews would furnish the means for the attraction of spirits of those days, and open up a new field for research, giving some light on the controversy, whether Jesus was a real or mythical person. But that there is a living and divine truth connected with the tradition every sensitive spirit can declare, even if he can not point out the personages; for in the unfolding of the narrative a love-wave is felt that betrays the immortal principle at the foundation. Under the circumstances we may refer to the incidents recorded in the Bible as possible truths; for their possibility can be proved by your own spiritual phenomena. Had there never been such their invention is a phenomenon, in that they prophesied actual facts to take place fifteen hundred years ahead, supposing that the Scriptures had only been written three hundred years after their occurrence. Had the Bible been written after Modern Spiritualism we might say with more certainty it was an invention. But having been first in the field orthodoxy might insist that we patterned after their miracles, and credit Spiritualists with being inventors. But I notice that some of our Jewish brethren are beginning to look into Spiritualism, and I see mediumship budding among them, which may lead to gratifying results concerning this question. This is the point I came to touch upon, though I introduced myself with a comment on your paper. Accept both in good faith.

Aunt Phæbe.

I want to say to Mr. Stowell that he should not think so much about what the people say, that are of no account—for the *LIGHT OF TRUTH* is not going to sink, but will swim. I tell you it is a good and truthful paper, and the people are jealous—that is all. It is the first paper which had a message from my old man, Robert Jackson, and it brought to me the light. My name is Aunt Phæbe, of Mobile, Ala.

Elizabeth Duvall.

There is a spirit here who desires to take me a great distance from this place. I seem to be traveling very fast, and as I go I seem to be very anxious about someone that is ill in a distant place. This spirit comes to me and says: "I am anxious, but I hope all will be well. Oh! how far it seems to you mortals when you think of the distant place away out there in Texas. Why, you think that is a long ways, but still we, as spirits, travel very fast, and this afternoon I come here and try to take this instrument to my home in Houston to see my dear mother. What joy when mother comes over to the spirit side of life. We have waited long and anxiously, and know that when she comes Ruth and I will be very happy. Say that Elizabeth Duvall was here and spoke of her mother, who was then ready to pass over to the spirit side of life."

Henry Hutchison.

The next spirit that comes gives the name of Henry Hutchison, of Mount Vernon, Me. I have found peace and happiness at last, for while on earth my life was a failure; I knew no happiness, nothing but misery, and I was to blame for it myself.

Mary Beals.

While I was on earth I was bound by dogmas and creeds, and could not break away from them. Only send greetings and love and say to them in life, bound down as she was, to get up and gather the sunbeams of higher life. She is from Portland, Me.

D. Savage.

Now there is a spirit which reaches out its hands and says: "I was a queer old man when I was in the body, but I knew something of this life before the rappings at Hydesville, but kept it to myself. You can say that I am David Savage, from Rockland, Me., the old coach-driver from Augusta to Rockland."

VERIFICATIONS.

(To the Editor of the *LIGHT OF TRUTH*.)

The communication which I received from my little grandson Willie Ireland in a late issue was in every way correct.

MRS. E. IRELAND.

(To the Editor of the *LIGHT OF TRUTH*.)

In your valued paper of April last I received a communication from my beloved parents, Joseph and Elizabeth Johnson, and my three dear children, who passed to the beautiful spirit world nearly two years ago, the message is true in every particular. It affords me the greatest pleasure to realize that they live and can communicate with me. I wish to thank the kind medium for the message. May the medium live long to bring comfort to the sorrowing ones of earth.

JOS. H. JOHNSON.

Farm City, Ill.

(To the Editor of the *LIGHT OF TRUTH*.)

Enclosed please find one dollar, in payment for a year's subscription for the *LIGHT OF TRUTH*. My principle object in writing is to verify a "spirit message" in your issue of July 15th, Bessie Hall (a slight error in her name as printed) my spirit daughter. This message myself and wife received without doubt or question—all names and references are germane to the facts of the case—although she is familiar to us through many different forms of manifestations, she has never before greeted us in this particular way. Please accept from us our sincere thanks to yourself and the medium for this courtesy to ourselves and daughter. In the same issue I find another spirit message of personal interest, Isaac Markley, who, in earth life, was a substantial and highly respected resident of this vicinity, well known to us, and whose identity I cheerfully endorse.

AMOS W. HALL.

White Bear Lake, Ramsey County, Minn.

Written for the *LIGHT OF TRUTH*.

Angel Rappings.

An Inspirational Poem by MRS. KATE OSBORN.

Wafting back death's veil of shadows
From the silent marble tomb,
Breaking through the clouds of sorrow,
Lighting up the midnight gloom,
Come the raps of angel loved ones,
Raps that echo on the air
Like the notes of sweetest music,
Telling that the loved were there.

Who had come on waves of azure
O'er the sparkling crystal tide,
Saying they had only left us
For a home the other side.
Louder, swifter angel rappings
Echoed over land and sea,
On the mountain, in the valley,
Mid the bondsmen and the free.

On the prison wall in darkness,
In the open light and air,
Mid the rocks along the seashore—
Rappings echo everywhere,
Bringing tidings full of gladness
That will cheer us evermore,
Telling that the loved were anchored
Safely on the emerald shore.

Years have passed since first the rappings
Echoed wide throughout the land;
Daily now the dear ones meet us
In a bright and happy band,
Oft we feel their warm caresses
Kissing back each burning tear,
Then the sky of life grows brighter
When our spirit friends are near.

But the tiny angel wrappings
First unlocked the circle door,
Where we meet the cherished darlings
Greeting us just as of yore.
Blessed rappings, they have brought us
Face to face with those we love,
Lighted up the golden stairway,
Opened wide the gates above.

Let the tiny angel rappings
Weave a chain of jewels bright,
That will lead us to a haven
Of eternal truth and light,
Where the clouds of sorrow vanish,
Where the cares of life are o'er,
In a fadeless home of glory,
Where we meet to part no more.

St. Louis, Mo.

(Reported for the *LIGHT OF TRUTH*.)

INSPIRATIONAL TEACHING.

MRS. MARY I. COLBURN.

LESSON XIV.

We take with us to the spirit world the mental, moral, and spiritual acquisitions of earth life. Our early ancestors passed to this life in the condition of undeveloped humanity. They had no remembrance of the past, no fear of the future, no consciousness of the transition, and knew not that they were immortals. There was no guide, and they needed none. There was no teacher but experience, and they could understand no other. The fact of existence independent of the physical body was probably the first spiritual truth that flashed upon their dim perception. Then the pleasing sensation of freedom from pain and suffering, and the continuous improvement of being taught them the nature of the change and the higher condition to which they had attained. There was no sudden birth into angelhood, but the gradual, natural growth of the soul when freed from the limitations of mortal life.

As ages rolled away, human beings in varied degrees of unfoldment reached the immortal shore. Some, conscious of weakness and ignorance, felt their need of aid and instruction, and guides and teachers were already developed among the advancing hosts of the preceding generations. After sir had become a possibility, the wrong-doer, laden with guilt and shaded in moral and spiritual darkness, passed to the under realm there to expiate his crimes and overcome his evil propensities. The wise and good came to regions of light and beauty, bringing the record of noble aims and deeds, their souls filled with aspiration for still higher attainments, and the spirit world wore then, as it wears now, a diversified appearance corresponding to the earthly sphere.

Not distance, but the dimness of your vision veils the spirit world and its inhabitants from mortal sight. We visit you at our pleasure, and our immortal ancestors early learned the way of return, and found persons through whom they had intercourse with those on the earthly plane. This form of mediumship was known to all the prominent nations of antiquity, and seers and prophets were often consulted on national affairs of greatest importance. The precepts and maxims given to the world in this manner were transmitted from generation to generation and formed a moral code adapted to the conditions of those early times. Their general tenor may be learned of the proverbs and prophecies contained in the Jewish sacred scriptures. They denounce wrong-doing in its earth forms and inculcate the practice of the domestic virtues. Study that ancient book of Job, whether it be history or romance. The hero of that day is the perfect and upright man who would do honor to our race in any age of the world.

"The Touch of a Vanished Hand."

(To the Editor of the *LIGHT OF TRUTH*.)

The incident which brought me over many years into the past is one of those occurrences, trifling to the casual reader, but strange because it is true, and points to the great fact of the concern which the spirits of departed friends take in our earthly affairs.

That which I have reference to had almost passed from my memory, but for many years it had made a strong impression upon me. Though at one time I pitied myself for thinking so, I at last came to regard it as spiritual. The occasion of this reminiscence was a visit which I made to one of the seances which Mrs. M. E. Williams holds every Wednesday in her home in New York City. I was enjoying the cool waves from the electric fan which she has this Summer placed in her seance-room, and pondering on the strangeness of the phenomena taking place before me, when I heard my name called by the happy Bright Eyes (a cabinet spirit). I was surprised, but held back. Spirit Cushman's resonant voice left no excuse, and I was on my feet. Some one told me to go forward. A hand was laid as if caressingly on my forehead. Only this, and nothing more; but it called me back to one anxious night in Liverpool, England, when I was on the horns of a dilemma. I had a move to make on the stage of life of much consequence to me, and I was puzzled. At length I decided, and a soft cold hand was laid on my head. I was startled, and investigated; but to no purpose, and I tried to forget the matter.

Had I adopted the course then fixed upon, and as I now believe the spirit of my mother approved, may be the tide of my fortune, would have been taken at the flood. But I did not. Maybe there is something in it. I'll try again. Another good test was the appearance of Jay Gould's spirit. Without a doubt this was a remarkable presentation of the earth-form of the dead financier. A lady in the circle announced that she had made a mental request that Mr. Gould would show himself.

CURIOUS.

(Entered the Post Office at Cincinnati, O., as second-class matter.)

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CINCINNATI, - - SATURDAY, AUGUST 12, 1893

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Rejected ads will not be returned, without postage accompanying the same—no preserved, and thirty days after receipt.

TABLE OF CONTENTS.

First Page.
The Financial Question, by E. W. Gould.
Free Thought vs. Christianity.
Psychic Ether.
A Psychic Phenomenon.
Second Page.
The Gospel of the Soul, John Rutherford.
The External Universe, Dr. Babbitt.
Mediumistic Phenomena, Albert Morton.
An Interesting Psychological Case, B. O. Flower.
Phenomenal Experiences, Dr. W. Jordan.
Third Page.
Spiritual Message Department—Free Circle—Report of Session.
Verifications.
Angel Rappings, poem by Mrs. Kate Osborn.

"He's true to God who's true to man; wherever wrong is done,
To the humblest and the weakest, 'neath the all-beholding sun,
That wrong is also done to us; and they are slaves most base
Whose love of right is for themselves, and not for all their race."
JAMES RUSSELL LOWELL.

HYPNOTISM.

Mesmerism, or animal magnetism, has become popularized under the name of hypnotism, and nearly all the leading journals have given space to articles, contributed or editorial, on the subject. Mesmerism has had a singular experience. It was the rage in the Paris salons, and Mesmer was the lion of society. Then it fell into disrepute, to be revived a hundred years afterward under a new name.

The hold it has taken may be known by the statement that in Europe there are two distinct schools, and half a dozen societies devoted exclusively to its study, a scientific journal published in its advocacy, and since 1885 forty-five volumes have been written in its explanation.

The *Pall Mall Gazette* has an article showing teeth may be painlessly extracted by throwing the patient into the hypnotic state. Dr. Bromwell, before the Congress of Experimental Psychology, performed this operation, first putting the patient under influence. The result was very satisfactory. He showed by experiment that a suggestion to be acted on at a certain time would be retained for weeks, and then become dominant.

The Chicago *Inter Ocean* takes up the moral aspect of hypnotism, it being claimed by sensational reporters that it may be converted to immoral uses. The safeguard here is one that can not be broken through, claims this writer. A moral person can not be made immoral by suggestions while hypnotized. The disposition must be possessed else the hypnotizer can have no control, and his commands to do immoral or criminal acts will be strenuously resisted. Dr. Bromwell, as cited by the *Inter Ocean*, gives his sleepless patient a written order to go to sleep at a certain hour, and by taking out the order and reading it they go to sleep. He has given a patient who was going to a dentist to have a tooth extracted a written command that he must be insensible to the pain, to be read after he sat down in the chair, and no pain whatever was felt.

Figaro devotes four columns to the discussion of the question whether hypnotism should be introduced in evidence in criminal jurisprudence, whereby the intense interest the subject has created in France is manifested. Prof. Leveille, authority on criminal law, logically answers those who would institute this new kind of evidence:

"Those who believe in hypnotism maintain that the hypnotizer has command over the hypnotized. How, then, can they place any faith in the replies given by a hypnotized person, since, according to their own principles, such replies would be echoes rather than confessions?"

Dr. Montet recalls two instances in which hypnotism has been used in the restricted and special manner approved by Dr. Brouardel for furthering the ends of justice. In one case a servant girl was accused by her mistress of stealing her jewels. The girl denied the charge with every appearance of sincerity. While she was in prison it was discovered that she was liable to spontaneous somnambulism. A doctor having reproduced this state by hypnotism, she acknowledged that she had stolen the jewels and told where she had hidden them. The experiment was repeated before the court, and the proof was considered conclusive that she had committed the theft while in the somnambulist state, and it was only when this condition returned that she had any consciousness of what she had done. Her moral irresponsibility was therefore held to be established. In the other case Dr. Montet himself obtained the acquittal of a man charged with a serious offense by proving that he was liable to fall involuntarily into the hypnotic state, and then to commit various acts of which he had no recollection whatever when his normal condition returned.

It will be seen that the subject is surrounded by perplexing complications. It would be the height of injustice to rely on evidence, the value of which is questionable, and to hypnotize accused persons and thus force them to convict themselves will not only be contrary to the fundamental principles of the common law, but in another form restore the torture-chamber of the Middle Ages. A higher aspect of the subject is admirably considered in the *Pall Mall Gazette*, the uses and influences of hypnotism in curing mental diseases. This was discussed at length before the International Congress of Experimental Psychology, recently held in London. Dr. Liebaud of the Nancy school described the case of a woman who had been seized by monomania, tending to suicide, and who was cured by hypnotic suggestion. Having enumerated several simple forms of intellectual disorder and others rather complicated, which had already been dispelled by the same method, which consisted of substituting by suggestion true or false ideas, the writer said he thought that similarly he might obtain still more remarkable successes,

even when the disorders of the mind of the subject were more complex.

Whether the patients under treatment slept lightly or profoundly, Dr. Liebaud believed that in insisting on making them repeat affirmations of their cure, and in multiplying the seances, it ought to be possible to deliver from their tendencies those who had become subject to suicidal monomania, especially if, as in the case described, the cure were undertaken within a short period of the morbid attack. It had only needed fifty-eight or fifty-nine seances, lasting from half to three quarters of an hour each, for the complete cure of the monomaniac. Dr. Liebaud hoped that the result would be durable, and he proposed to renew his seances from time to time in order to cause morbid habit to definitely disappear.

Prof. D. Liebaud (Liege) said that at all times the mind of man had been capable of influencing the body, but it was only in recent times that this action had been scientifically put in evidence. Was it necessary for this purpose to put the brain into an abnormal condition? Was that which was called hypnotism a state against nature? Not at all. The question carried the answer with it. To hypnotize a person was to persuade him that he could or could not do a thing which he believed he could not do or could not be prevented from doing. This persuasion might be directly produced, but it might be also indirectly produced. The indirect method consisted in producing artificially that which was known as hypnotism, and it was only the development of suggestibility, the exaltations of the will.

It would be misleading if this subject was left without caution as to the possibilities of its destructive tendencies. The moral or intellectual status of the hypnotized can not be absolutely relied on, for they are unknown quantities, and whether a certain individual will withstand a given temptation can only be determined by testing. The control of the operator over his subject is at times seemingly absolute. An incident illustrating this is told by a physician in the *Pittsburg Dispatch*. It occurred before the medical class at Vienna.

"For instance, I saw a young German girl hypnotized. Towards the close of the experiment the professor told the girl that in half an hour he wanted her to strike the tallest man in the room with a glass rod, and that she must get the watch of Dr. —, one of the assistants, without fail. In a few minutes the girl was restored to her normal state and asked us a number of questions about what she had done. Then we began to chat on other matters. Just thirty minutes after the command of the professor the girl became restless and walked quickly to a table on which lay a glass rod. She then struck me with it sharply several times. 'Why do you do that, Fraulein?' I asked. 'Oh, I don't know, I don't know,' she answered in a much distressed tone, 'but I have to do it; something tells me to do it.' She went to Dr. — and asked for his watch. At first he refused to give it to her, and she became frantic in her pleading, saying that she must have it at once, and she seized him and tried to take it from him. That is but one of many instances I have seen where commands given to a hypnotized person were carried out later when they were in normal condition. Once this same girl did what she was told a week after the experiment, that being the time fixed by the professor."

Had this girl fallen into the hands of irresponsible, immoral men, instead of those who sought only the extension of scientific knowledge, there can be no doubt that she would have been led as dictated by them. So many disreputable acts have been committed by means of hypnotism that in Italy, Austro-Hungary, Switzerland, and many municipalities laws have been enacted prohibiting the practice except by physicians. Two most notorious hypnotists have been expelled and notified never to return; Donato from Italy and Hansen from Austria.

The offense of Donato seems to be more from ignorance of the force with which he dealt than vicious inclination. He hypnotized an Italian artillery officer, who immediately became half crazy. From time to time he would go into somnambulism at the sight of a bright object. He would follow carriage lamps, and unless prevented he would walk towards locomotive or steamer light.

An agricultural student was mesmerized by staring at his compass, after which it was impossible for him to draw without going to sleep.
Mesmerists have by insinuation or open dictation lent their aid in throwing disreputable ideas concerning their practices. The army of fakirs, "massage hypnotists," "magnetizers," "fascinator," "professors" who represent hypnotism to the public, some sincere and honest, others unscrupulous wretches, is not calculated to give prestige to the cause. Public lecturers who boast that any woman who allows herself to be placed by them in the trance state becomes a willing slave, are to be avoided as the accursed upas.

There can be no doubt but hypnotism has two aspects. That while it is capable of grandest service in the higher walks of usefulness it is also capable of perversion, and the only means whereby its application in the wrong direction can be avoided is by a thorough knowledge of its laws.

CHURCH AND STATE.

Was Henry VIII. a Protestant, and was Lincoln a Christian, are questions now making the rounds in a certain class of journals; and undoubtedly the question whether this is a Christian nation will be soon added to it, if the "signs" portend anything. *The Living Church*, an Episcopal organ, says:

While the Christian religion is not "by law established" in the United States, and the fundamental constitution forbids anything of the sort, that religion is nevertheless recognized in many ways, both by the general government and by the several States. The President of the United States and other officials qualify themselves for office by Christian oath; both Houses of Congress elect chaplains who are always ministers of Christian Churches; chaplains are also appointed for the army and navy. The salaries of such officers are paid out of the United States Treasury. In the several States, likewise, the legislatures have their chaplains. Add to all this the fact that Church property is very generally exempt from taxation, and that in some States large appropriations are often made for the support of charitable institutions under the control of Christian organizations. Doubtless much of this recognition grows out of the conservative traditions of our people, but could hardly be justified on that ground alone. Its justification rests upon broader principles. Every true statesman understands the importance of those institutions of the people which embody moral principles and tend to the maintenance of order and regularity in the community at large. Such institutions are a bulwark of good government and save the necessity of much legislation, and, in fact, constitute a stronger force than any number of laws intended to effect the same purposes. Even general taxation is lessened, since through the organizations people tax themselves to sustain instrumentalities through which the whole community is benefited. Now Christianity is such an institution. Its value to the country is simply priceless. That it should be recognized and fostered to the extent indicated above is, therefore, simply a matter of course so long as it continues to preserve its conservative character.

While these statements may not be of the pleasantest kind to contemplate for the true American citizen—his whose Bible is the United States Constitution, and whose catechism is the law of the community in which he resides—they are nevertheless facts that can be proved. People in general do not realize how near they are to a religious government. One step nearer, and we will have it. A thoughtless or indifferent Congress can as easily vote God into the constitution, as it can make a proviso to close the gates of the World's Fair on a Sunday. While the majority of the United States' citizens would object to Christianizing this nation, few consider the religious pulse of those they send to Congress. It

is there where the danger lies, and it therefore behooves the voters to reflect on this question with some degree of earnestness before it is too late. The Church is already trying to make a Christian out of Lincoln, and perhaps would succeed in making him a martyr for Christ's sake instead of freedom's sake, in the eyes of the unreal and gullible—formerly denominated the ignorant and superstitious—if an attempt were made to form a Church Party. It already rules unofficially, if we will recognize the above statement as true, and may do so officially, if thoughtful people are not on the alert. If the Protestant Church had a Henry VIII. in the saddle it would become an easy matter; or if they had but adopted the policy of the Roman Church, it would have been accomplished ere this. But whether due to honesty or lack of political acumen, or to being true to their principles of faith and believing that all things will come to them that wait, why they are passive in that respect, is a matter for speculation. It may, however, be that the body of the Church is not as religious as they appear on the surface or in their Sunday turnout. In that case we can see why God has not yet found a place in the constitution. But for all that it is well to be perspective, even to the body of the Church itself, and see that only such men are advocated for high office who are above religious views in their politics, and who go to represent the whole people, not a class or sect.

MEDIUM AND PRIEST.

What is the difference between a priest presenting a piece of a dead woman's arm-bone to a gullible public to worship and a medium presenting a whole live woman for the same purpose?

Or, why are Catholics permitted to believe, without being interfered with, that a certain piece of wood comes from the cross of Jesus, when it is known that enough pieces are exhibited the world over to make a hundred crosses, and Spiritualists not permitted to believe that clairvoyance is a fact without taxing those who have this gift? Why not tax the priest for exercising his healing powers, and arrest him for telling untruths concerning the holy coat, when a half dozen are in existence? There must be fraud somewhere.

Spiritualists are the last people to countenance fraud when discovered; but will not countenance religious persecution, when mediums are raided from mere prejudice by an outside public who are not asked to believe in spirit communion. Why do they not raid those who pretend to be vicars of Christ? They demand tests from Spiritualists for their affirmations, why not from Catholics or Protestants as well? Are they discriminating in favor of one and against the other? In that case they are not American citizens; for the United States Constitution gives to all the right to form their own religion. There are some people who call themselves Liberalists who are anything but liberal and tolerant, and should take a lesson or two in their own catechism.

The Nation's Salvation.

In an article on the "Well-springs of Present-day Immorality," Mr. B. O. Flower in the August *Arena* says: "From the moral leper in high life, and from the youth removed from home restraint, and contaminated by a vicious atmosphere, down to the depth of the social cellar—through every stratum of life to day may be seen the soul-destroying influence of immorality. And just here, how impressive comes to us the warning voices of the past: Greece, proud in her matchless learning, and clad in the glory of art, died amid her splendor when the moral was eclipsed by the sensual; Rome, at the moment she was mistress of the world, with the wealth of empires within her walls, witnessed the soul pass forth, with no power to stay its flight, from a home polluted by licentiousness. Indeed, purity is as essential to soul life as oxygen to animal existence; and if our present civilization is to triumph over sensualism, it must be by the development and maintenance of that sturdy morality which countenances naught in thought, word, or life which tends to pollute the soul. To me the problem is one of inestimable moment, for on it hangs the fate of home, nation, and civilization."

THERE is a project on foot to form a federation "to benefit our fellow man, while still assisting our intellectual freedom and religious independence." Henry Frank writes an able article in this month's *Arena* concerning it, and proposes to have its initiatory meeting on Sunday evening, December 24th, "as the night on which the rallying of all the hosts of freedom, justice, and philanthropy, regardless of Church, sect, or dogma, shall take place," the preliminary conference to take place at the *Arena* office in Boston. If a nucleus for such an organization should be effected, we predict for it a future never before attained by any federations of minds the world ever saw.

The Commercial Gazette of this city says that there are evidences that there is not that degree of friendliness between Dr. McGlynn and Archbishop Corrigan that the public might expect to exist between two such exalted men. It is often hinted that the Archbishop is aware of the exercise of the authority conferred upon Mgr. Satolli and vexed at the interference of Dr. McGlynn, and there comes an intimation from New York that if peace is not soon restored the Archbishop may resign and lay aside the robes of his priestly office.

Mississippi Valley Spiritualists' Association.

The annual meeting at Mt. Pleasant Park, Clinton, Iowa commenced Sunday, July 30th.
At 9 a. m. the camp was formally opened by raising of the flag. The flag pole stands on a high point or bluff overlooking the entire city, and can be seen from a long distance. As a few appropriate words were spoken by the President, Prof. J. S. Loveland, of Summerland, Cal., the flag was raised to its place, and unfurled to the breeze by Capt. Ben. Hammond.
The "Star Spangled Banner" was then sung by Prof. B. D. Stillman's Orchestra of Milwaukee, Wis., after which the following original poem was read by Dr. T. Wilkins, of Chicago:

TO THE FLAG.

'Tis the flag of our country we proudly unfurl'd,
The grand old emblem throughout the known world,
'Tis not a mere emblem of war and of strife,
But of love and of peace, of liberty, life.
The birth of a nation, independent and free;
Monarchy's downfall; peace, unity;
Afloat o'er the nation mid peace and mid wars,
E'er proudly and grandly our loved stripes and stars,
So, o'er our camp-ground we hoist them to wave
And float o'er a truth that unshakels the slave;
O'er a truth so expansive, so broad, will unfold
The whole world of freedom, of nations untold.
Unscathed let it float then above those grand trees,
Let it flap its sweet welcome, as, kissed by the breeze,
It unfurls its bright colors of red, and blue,
To hail to our meetings the honest and true.
No voice can speak louder of peace and good will;
No voice that will echo o'er plain and o'er hill;
No voice that can thrill the inspiring, to thrill
The heart of the patriot in freedom's reply.
Each drop of his blood for a truth he espouses;
There's naught so ennobles nor madly arouses
American freemen to deeds of great daring;
Nothing uniting, cementing, comparing
With their, thou banner of freedom and love;
Thou message of peace sent down from above,
Oh! speak out thy welcome to all,
Earnestly beckon the honest to call
And learn of our science and truth that is found
In all the earth's nations and climes to abound,
And thy name shall be sounded and sung o'er and o'er
On earth and in spirit land forevermore.

At 3 p. m. the regular services were commenced; the Vice-President, Mrs. Anna Orvis, being in the chair. The opening address was made by the President, J. S. Loveland, Subject, "What is the work now demanded by Spiritualism." I would like every reader of the *Light of Truth* could have heard this eloquent and able address. It is impossible in a brief report to do justice to it, and a few extracts seem only to mutilate. I will, however, to the best of my ability give a few of the important points. In commencing he said—"Great

crises in history demand great efforts on the part of those who appreciate the responsibilities of the crises, and possess also the power requisite to accomplish the needed work. It is generally conceded that the present is one of those great crises of history, when the trend of human progress for generations to come is being established. The amazing transformations in the character and accomplishment of human industry are the exponents of progress, and of mental development. They are the outward symbols of inward growth. But wonderful as are these outward changes, there is yet a terrible want of harmony in their application to the general welfare and brotherhood of mankind. So far the conquest and use of the tremendous energies of nature as applied to mechanical inventions for human use, seem to be so many monstrous giants aiding in the infernal work of subjugating the many to the despotism of the few. But revolution in one department of man's consciousness is seen to produce change in all others, and to elucidate the character and extent of the work demanded of Spiritualism; makes it necessary to call your attention to the present status of thought evolution. Evolution in some form is now generally conceded, even religionists admitting that God evolved the numerous departments of being one after the other, if not form them. To be sure the concession has been wrung from them by the irresistible stress of scientific demonstration. The points established and conceded are, 1st, No world was ever fashioned all at once. On the contrary ages without number have been necessary for that purpose. 2d, One kingdom has sprung from and rests upon the preceding. The inorganic precedes the organic, the mineral, the vegetable, these the animal; and they all precede man who, as a kingdom of nature is last born and highest. 3d, The evolution of more and more perfect forms has been a slow and gradual process than that of mind from its lowest manifestation. 4th, In answer to the sneering objection of 'the missing links' against the evolution doctrine, it is only necessary to say—1st, that there are many links which are not missing; and that every year is making the number less. 2d, That but an insignificant part of the earth has been examined, and that in a very imperfect manner. It is very possible that those parts of the earth which could furnish the most convincing proof are now under the ocean, and in the unexplored parts of Africa and South America.

3. The incalculable period of time needed for the slow growth, from less to more perfect form, from the animalcule to man. It took nature millions of years to develop a life form with a straight nerve running lengthwise through its body, and ages more to form a bunch on the head end of that nerve, and millions more to develop brain as it exists to-day, with its vast net work of correlated nerves. In this infinite time and ever changing conditions, what a field for the development of the innumerable forms of differentiated life. And if there was any scientific basis for the affirmation of the immutability of species, it would only mean that permanence had been gained by the inexhaustible process of differentiation in the infinite past. Science is becoming Spiritualistic. In further laying the foundation for our conclusions as to the work now demanded of Spiritualists, attention is called to the fact that science is rapidly becoming spiritualized. The hard dry materialism of fifty and one hundred years ago has almost entirely disappeared from the nomenclature of our modern scientists. The essential principles of the idealistic philosophy are becoming the conclusions of science. Our distinctive position and vantage ground as already shown grows out of, or inheres in the fact of mediumship. The new philosophy of thought evolution would be impossible of discovery independent of mediumistic conditions. It is demanded of us that we cultivate a genuine spirituality. There is hardly anything about which there is more tawdler than spirituality. All through the ages it has been understood to stand opposed to the common instincts and appetites of our physical nature. To 'mortify the flesh' by fasting and prayer and self-denial, has been thought to be the only way to sanctify or true spirituality. But we now know that a sound mind must evolve from a sound body. That clear intellectual power joined with an unswerving devotion to the true and right is the only evidence of the possession of true spirituality. The spiritually minded is ready for every good work.

Humility is a brotherhood. Justice must be meted to all; wrong done to none. In other words a lofty devotion to the right. A conscience devoid of offence is the only true spirituality.

The above synopsis gives but a poor idea of this grand address, taken as a whole. It should have been heard to be fully appreciated.

The afternoon lecture was given by Mrs. Anna Orvis in her usual eloquent and impressive manner from subjects given from the audience, all of which were handled in a masterly manner. At four o'clock p. m. a well attended mediums' meeting was held in the pavilion, which was participated in by Prof. Loveland, Mrs. John Lindsey, Will C. Hodge, Mrs. O. A. Blodgett and F. Gordon White. At eight p. m. the concluding lecture of the day was given by Mrs. Anna Orvis. On Tuesday evening a public dance will be given to which all campers are cordially invited. The number of campers here at the opening is considerably smaller than in some former years. The World's Fair and the stringency of money matters have no doubt something to do with this. Quite a number of mediums are already on the ground. Among them are Mrs. O. A. B. d. e. f. g. h. i. j. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z. and slate writing medium, Mrs. John Lindsey of Grand Rapids, Mich., trance test, speaking, and musical medium; Mr. W. L. Thompson, of Keokuk, Iowa, materializing; C. C. Winans, Edinburg, Ind., materializing; F. Gordon White, Chicago, clairvoyant and magnetic physician and test medium; Dr. T. Wilkins, Chicago, magnetic healer and test medium; Dr. T. J. Preston, Maquoketa, Iowa, magnetic healer and physician; Mrs. A. J. White, Maquoketa, Iowa, inspired healer and spirit delineator; John A. Johnson, trance and trumpet medium; Prof. H. D. Wolf, Minneapolis, Minn., magnetic and mental healer; Dr. A. E. Cooper, clairvoyant and magnetic physician; J. S. Craven, spirit photographer; Dr. J. C. Phillips, business medium.

The principal speaker for this week is Mrs. Anna Orvis. Next week we have Mrs. Adah Sheehan of Cincinnati.

H. M. ROBINSON.

Fort Wayne, Ind.

Mrs. Seery-Hibbitts, the noted trumpet medium, made a most welcome visit to Fort Wayne, agreeable to promises made at her former visit, although her return was not exactly on scheduled time. These mediums are not altogether unlike our spirit friends, in that they think not infrequently that they can do a great deal more than they really can. The great demand for Mrs. Seery-Hibbitts' services from all points of the compass, leads her oftentimes unintentionally and unwittingly upon her part to make a number of engagements for different places at the same time. While this fact often causes no small amount of annoyance and disappointment, she is not wholly to blame for it. The only wonder to me is that she gets along with her appointments as well as she does. Another fact must be taken into consideration, and that is that she is governed entirely by her controls, and they are not always so readily and promptly consulted when she is asked to make an engagement. To those who are disposed to find fault with her for not keeping her engagements these facts should serve to a great extent as a satisfactory explanation. She does not intend to disappoint or offend any person, but on the contrary, would gladly please all and assist in bringing the masses to a knowledge of a glorious truth of a future existence, that is continuous from the moment of material death and independent of, wholly separate and distinct from that orthodox immortality that is but hoped for, and does not take on a tangible reality until the "resurrection morn," millions upon millions of years peradventure in the future.

I hope those who feel that they have more or less cause for grievance at Mrs. Hibbitts' failure to keep appointments with them, will put themselves in her place for a time, in imagination, and consider if they would be able to do any better than she has done or will be able to do under the circumstances.

The pressing need of the hour is that of more mediums like her. It would not be long before we could have them, too, if those who possess the power would only exercise the patience and faithfulness necessary for its proper development.

H. V. SWERINGEN.

Devil's Lake Camp-Meeting.

Mrs. B. G. Hoig, secretary of the association, writes from Morenci, Mich., concerning this camp, that it is coming into line for a great and beneficent work, and will, ere long, rank with the best. She calls special attention to the unfolding talents of Miss Webster, of Midland, and Mr. Means, of Jackson. She also speaks highly of Mrs. Jameson's singing, and Miss Abby Judson's ministrations with accompanying benignant expression. Hon. L. V. Moulton also endorses the multitude with his eloquence and logic, as did Prof. King with his tests and life-readings, describing past and present accurately, and bringing the recipients to tears. The physical manifestations occurring there are also interesting and varied to suit the different tastes and demands. Moses and Mattie Hull are now in camp and will remain to the close—August 14 h.

CLEVELAND, O.
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VOICE OF THE PEOPLE.

Recognize that Which is Worth Recognition.

(To the Editor of the LIGHT OF TRUTH.)

In an editorial in the LIGHT OF TRUTH of July 15th I find the following—speaking of the death blows given Spiritualism by the orthodox clergy: "It has thrived remarkably on these death-blows—and grown strong by repeated killings—and yet, let one of these little seven by nine preachers say one sentence favorable to Spiritualism and Spiritualists will herald it with acclamation." True, every word of it, the last sentence being pitifully true. Although, perhaps, viewed in the light of the law given by that great law-giver who has ever been held by these same "preachers" as their master and example, "To do unto others as ye would that others should do unto you," it may be right and proper but who ever knew of a minister of the Talmadge type selecting the best they could find in Spiritualism and voicing it from their pulpits, and giving Spiritualists the credit of it? On the contrary, every invective and libel, which, orthodox hatred, intolerance, and ignorance could invent, has repeatedly been hurled at us as Spiritualists from their Christian pulpits. There are many honest, liberal-minded men and women in the so-called Christian ranks, of these I am not writing, but of that class of whom Talmadge is held up as an honored and almost infallible teacher, who one day will hurl every falsehood imaginable at Spiritualism, and the next be preaching its philosophy and to hear Spiritualists take up and extol this momentary lapse into liberality and truth is simply nauseating when considering the status of the man who has so repeatedly shown himself to be only a bag of windy contradictions—again, quoting from the Rev. Dr. Vanderveer—who calls the woman of Endor a "mind-reader," like the versatile Talmadge when he lapses with Spiritualism he unconsciously draws; what he presents as a sublime truth from the very fount he is trying so hard to overturn, since the term mind-reading had its birth in Spiritualism, verily, they entereth our ranks and stealth our armor to clothe their own nakedness.

MARY WEBB BAKER.

Written for the LIGHT OF TRUTH.

THE CATHOLIC QUESTION.

The latest despatches from Europe would indicate that the Pope had assumed the role of the great peacemaker. We are informed that he is desirous of forming an alliance with the Greek Church in Russia and the czar of that country for the purpose of inducing all European nations to disband their armies and live together in Christian unity. While he is amusing the people with a project which he well knows is not feasible and entirely beyond his influence; the question arises why he permits, nay, authorizes the arming and drilling of secret Catholic societies in the United States?

If his purpose and desire is to promote peace and prevent sanguinary revolutions in this country it would be wise in his majesty, inverted as he is with supreme power over all his Catholic subjects, to issue his proclamation forbidding his loyal subjects to organize into military companies and drill, so as to be available soldiers in his American army to destroy heretics. One word from him would disband all those organizations now existing in the United States.

But such is not his purpose and no encyclical will ever emanate from the Vatican disbanding his American army.

All such organizations of armed companies have been organized at the suggestion of Catholic bishops and cardinals in our country and by express direction from the Roman Hierarchy, or they would not exist. Some one should be held responsible for any violence committed by those quasi military bands, and those who have originated the associations and promoted their treasonable objects occupy high positions in the Catholic Church and represent the Pope in America and constitute the head and front of the organizations. When the riots broke out in New York during the War of the Rebellion, President Lincoln informed Bishop Hughes that he would hold him responsible for all damage to property or injury to persons done by the Catholic mob, and when the bishop spoke the mob disappeared like the soldiers of Roderick Dhu did at the wave of his hand.

As a nation we, in some respects, occupy a peculiar position. All European nations have their standing armies under the control and paid and supported by their respective governments. The United States being separated by broad oceans from all foreign nations and thus protected from invasion by foreign powers, have contented themselves with a small military force sufficient to protect the States from Indian marauders. Indeed, our nation has declined to maintain a large standing army as hostile to the liberties of a republican government. Yet strange, to say our legislative and executive departments at Washington are permitting the Pope of Rome to enroll in our free country a large army of his adherents; to organize and arm themselves with Winchester rifles throughout the Eastern and Western States. Each and every one of these persons who belong to said military organizations acknowledge their supreme allegiance as due to the Pope and must obey his edict or be subject to excommunication. They must have a purpose, and unless the opposing element shall organize and arm for protection we may reasonably expect history to repeat its lesson in another massacre of heretics, such as history records in the destruction of Huguenots in France and a war of extermination, such as Rome has not hesitated to enact wherever she has had the power to consummate her purpose. But there are some lessons of history on the other side which the Roman priesthood may profit by. When the revolution occurred in France not more than a century ago, so odious had become the priesthood that out of thirty thousand that administered the sacrament and forgave the sins of the laity only ten thousand escaped alive from that country.

The reaction against religious despotism comes sooner or later, and shows that the providence of God is not always the sustainer of the Catholic despotism or religious persecutions of any sect. I have nothing to say against the Catholic Laity, save and except that they are the blind worshippers of those who claim a supreme spiritual power over them as individuals and fear the curse of Rome more than the teachings of a rational conscience. In conclusion: call out all candidates for office and vote for no man who is not patriotic enough to protect the freedom and honor of the country against all foreign conspiracy by all wise precautions that prudence can suggest or law secure. ANTI CATHOLIC.

THE MONEY QUESTION.

(To the Editor of the LIGHT OF TRUTH.)

I, too, rejoice like your correspondent Jas. J. Green "to notice your inclination to discuss questions which relate vitally to our welfare on the physical plane."

Mr. Green's short letter in the LIGHT OF TRUTH of the 15th of July is worth many times the dollar which I pay yearly for the LIGHT OF TRUTH. The money question is the biggest question before us at present. So-called Christian ministers ignore such subjects altogether. Such of them as have fixed salaries will have their incomes virtually doubled by the wiping out of the silver dollar—for a dollar then will be twice as much. The laboring world has been made to believe that "money" was too deep, too intricate a subject for

common minds and should be left to financiers. Result: the financiers financed for themselves and robbed the people.

All the talk about intrinsic value is secondhand and rotten bosh. Remonetize silver and demonetize gold, all over the world, and a twenty dollar gold piece can be bought for ten dollars in silver.

The stamp of this mighty nation is money; the silver and gold are merchandise commodities. Gold and silver are the money of barbarism; paper the money of civilization, but we need four times as much money as we have, and will gladly take any kind that is legal tender. So give us silver and gold "on a parity," which means free coinage of both until people learn to rely on the faith of sixty-five millions of people stamped on durable paper in place of gold, which always sneaks off and hides in war times and panicky times. Gold is the tool of kingcraft and priestcraft, and it is the duty of the press, of our lecturers, and clergy to enlighten the people and free them from every kind of slavery and superstition. We know there is a spirit world where neither silver nor gold is needed, then let us strive to make this as nearly like that as we can. C. E. TORREY.

PREFERS THE ORIGINAL.

(To the Editor of the LIGHT OF TRUTH.)

Please allow me through the columns of your paper to express my gratitude to Mr. Dennis for so ably voicing my sentiments (and no doubt many more). In his defense of our cause he has clearly shown the difference between Spiritualism proper and side-issues. Although it has been side tracked so much with side-issues that it is hard for an inexperienced person to tell which is the main body of the issue.

Theosophy in many of its forms is misleading and aims to supplant Spiritualism by drawing therefrom its vitality, claiming to be the head or centre of the great spiritual movement by ignoring Spiritualism, claiming it to be of little or no consequence because, forsooth, it is a modern and an American-born child, and has not been reared in the lap of superstition nor fed upon the crumbs of ancient mysticism.

Away with the thought that this age and country is not capable of producing a birth and growth far superior to any of the old-time births and growths of mental or spiritual thought. Spiritualism has given to the world a new life, a grand impetus to action. Hence side issues in growths have sprung up all around it, fed from the over-plus of life, flowing from the great spiritual issue of modern and liberal thought.

Theosophy and Christian science have drawn largely from this fountain, and they claim as their source old East India love with its marvelous magic, etc. The simple sweet fact of our immortal truth is this, let us emphasize it: Do our darling ones still live, and if so, how shall we help them to better demonstrate the fact of their continued existence? This problem is before the world and all are called upon to help solve it. So one by one, as we demonstrate the fact, shall the chains of superstition be broken that have been rivetted by Eastern mysticism and magic. Long ages ago this truth struggled for an existence, but was buried in the rubbish of mysticism. It slumbered to be born again in this land of liberty.

Long live the light of truth with its immortal message of Spiritualism to redeem by education from the mental and physical bondage. No side track here need to draw from the main issue. Oh! Spiritualists of the nineteenth century, be brighter by removing the debris of past ages; this every honest worker is now doing in educating the people out of the same. MRS. GOODSELL.

Written for the LIGHT OF TRUTH.

THOUGHTS.

C. H. HITCHCOCK.

The obscure problems of philosophy, the attainments of scientific research, the demonstration of practical issues in the conduct of human affairs—religious and secular—render our investigations important and our deductions vital to the success and happiness of advanced thinkers. We stand in the broad light of the immortal shrine of Spiritualism, where every attitude of life's ruling principles can be readily understood and their effects anticipated.

Here we preach what we practice. We live and love in a world of activity and beauty. To progress from a lower mental capacity to a higher and grander, is a doubtless result and a logical problem in evolution. Does orthodox nurse the bleeding heart of humanity with tender and cheerful assurances of a destiny large enough for all? Can it point the way to progression? Is it going far to tell you that you are a sinner, and the devil is sure to get you? Is it fruitful of good to cherish the devil's hateful image in warm and loving hearts? Is not it illogical to believe and defend such a doctrine as that which includes the theory of hell and the personality of the devil, with his orthodox pitchfork with three prongs?

Our judgment of those whom fate or the unfortunate lack of opportunities in early life made ideas of religion a part of their parental heritage, is modified according to their mental structure. We do not consider it just to blame them for the unhappy sequence of a parental mistake in religion. All things are natural. Every result is the effect of a cause. It is the purpose of evolution to embellish the material in the universe and to fit it for its highest uses.

Orthodoxy has been a great adjunct to civilization, and we do not hesitate to say that it has had a vigorous and prosperous journey down the centuries; and we believe that for the general quality of mentality common in medieval times, it has been more efficient than Spiritualism would have been. In those unruly times Spiritualism would have failed in its highest purposes. It would have been used as a shield for the bad and a source of bewilderment to the good. It would have been misapprehended and misjudged. Therefore the grand awakening was reserved for the nineteenth century.

What We See.

We see that the Roman Catholic papers are devoting a great deal of their space to the American Protective Association;

That this is pretty good evidence that the A. P. A. has hit the Romish Church in a vulnerable spot;

That to defeat a Roman Catholic politician is to deplete the pocket of the priest;

That religion and politics are bad bed fellows;

That when a Romish priest denounces any political movement it is the best reason why the people should support it;

That the highest interests of our government do not depend upon the temporal power of Roman Catholicism.—Boston Investigator.

Clairvoyance and clairaudience prove themselves to be actual faculties by their continued exercise after physical hearing and sight have become impaired or totally destroyed.

When Rome conceived the idea of rooting out heresy from England two centuries ago, she employed an Italian named Guido Faux, better known as Guy Fawkes, to blow up the British Parliament by means of gunpowder stored in the vaults of the parliament house. Her intentions in the United States are the same; to-day her instrument is an Italian—the rest of the tools are different—that is all.—Patriotic American.

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